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edited by Alan F. J. Artibise

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Zhao Deyan and Lan Renzhe

DEVELOPMENTS AND TRENDS IN CANADIAN STUDIES IN CHINA

Dans cette communication, Zhao Deyan et Lan Renzhe proposent un survol du développement des études canadiennes en chine depuis les années 1950, alors qu'elles se limitaient surtout à des articles traduits depuis le russe, et publiés dans les revues savantes chinoises.

1964 voit la fondation du Research Section of North American Economies, à l'Université Wuhan, où quelques chercheurs s'intéressent spécifiquement au Canada. Depuis, les études canadiennes en Chine se sont développées rapidement, et en plus de l'économie, les chercheurs chinois favorisent maintenant une approche multi-disciplinaire qui touche la langue et la littérature, l'histoire, la politique, le droit, la culture et l'éducation, les questions syndicales, les nationalismes, le Québec, etc.

Et, en 84, les six centres de recherche qui s'occupent d'études canadiennes en Chine forment l'Association chinoise d'études canadiennes. L'Association compte à présent plus de 150 membres et publie un Bulletin trimestriel.

It seems that whenever we discuss Canadian Studies in China, the question inevitably raised is when did Canadian studies start in China? The issue of when Canadian studies originated in China still needs to be ascertained. This is related to the definition and the understandings of the concept. What is the precise definition of the term "Canadian Studies"? Can it be seen as "Canadian Studies" if only some aspect of Canada is involved in the study? These problems, however, will not be dealt with in this paper and will be left to be discussed later if necessary. Our major purpose in this paper is to give a general account of the development of Canadian studies in China beginning in the 1950s.

Over the past decades, the development of the Canadian Studies in China can be divided approximately into three periods as follows:

I. The Period of the 1950s

It seems to be appropriate to say that China had already began to show interest in Canada as early as the 1950s. A number of articles on Canada were published in the newspapers and journals of that period. During this initial period, Canadian Studies in China had the following characteristics:

1. The majority of the study results appeared in articles rather than books. The only sizable academic work which can be found today is the booklet entitled *The Canadian Geography* published about 1958.

2. Most studies were translations rather than original writings. Many articles concerning Canadian issues were translated from Russian sources, for example, and appeared in the journal *International Issues Translation Series* and the translation work *The Postwar Canadian Economy and the Contradictions Between the U.K. and the U.S.A.*, written by a Soviet scholar, Professor Cywuhko.

3. There was no research institution specializing in Canadian studies.

4. No curriculum specially dealing with Canadian issues was offered to the student in any educational institution of any level.

5. No exchange program of any type existed between Canada and China during that period.

II. The period of the 1960s and 1970s

This period saw the beginning of Canadian Studies in China, the main indicator of which was the founding, in 1964, of the first special research institution involved in Canadian studies in China — the Research Section of North American Economies at Wuhan University, in which some faculty members began to specialize in Canadian studies, giving lectures on the Canadian economy. China's widening interest in the world economy can be traced to the background of Chinese diplomatic development in the early 1960s. During this short period, China established diplomatic relations with numerous countries and regions which raised the need to acquire a wider and deeper understanding of various countries around the world. Thus, China made major efforts in setting up research centres in several lay universities specializing in the study of particular foreign countries. One of these centres was the Research Institute on North American Economy of Wuhan University, which now comprises two research centers, one for Canada and the other for the U.S.

In the early 1970s, with a view to increasing knowledge of the outside world, China organized a number of scholars to translate the histories of various countries. *A Short History of Canada* written by Professor Glazebrook of the Department of History at the University of Toronto, and

Canada's First Century, written by celebrated Canadian historian, Donald Grant Greighton, were translated into Chinese and published in 1971 by the scholars of Shandong University, occupying a high academic position in the field of world history study in China. These are the earliest Canadian books introduced to Chinese people.

III. The Period of 1980s

This period can be called an important turning point in China's Canadian studies. It is during this period that Canadian Studies in China experienced unprecedented development. As is well recognized, the basic factor giving impetus to this development is attributed to China's new policy of openness to the outside world.

The key developments of this period are:

1. A large increase in the number of scholars who are interested in Canadian studies. This is the direct result of China's "opening policy." Since the later part of 1970s, a great number of students and scholars have been sent to Canada for training or further study. On their return to China, with strong affection towards Canadian people and first hand knowledge about Canadian society, they all have a desire to devote their time and energy to Canadian Studies. It is estimated that there are now more than 150 research fellows and professors engaged in research or teaching in a wide range of institutions across China.

2. The number of institutions engaged in Canadian studies also increased from two in 1964 to six in 1987. Besides the ones already mentioned, there were new institutions set up in recent years. They are the Research Section on Canadian History, Shandong University (1984), the Canadian Studies Centre of Sichuan Institute of Foreign Languages (1983), and the North American Study Section of Shanghai Academy of Social Science.

3. The field of Canadian Studies expanded from single-aspect study to multi-disciplinary: i.e., from research on Canadian economy to Canadian language and literature, history, politics, law, culture and education, nationalities, Quebec issues, labour problems, etc.

4. At present, Canadian Studies activity is no longer limited to research alone, but has expanded to teaching as well. Wuhan University has been offering a course on the Canadian Economy to undergraduate students and the M.A. Program on Canadian Economy since 1979. The Department of History, Shandong University, has offered Canadian History courses for undergraduates since 1982, and in the M.A. Program on Canadian History since 1985, while the Canadian Studies Centre of Sichuan Institute of Foreign Languages and the Department of Foreign Languages and Literature of Nanjing University started offering an M.A. Program as well as courses on Canadian literature recently. As the courses on Canada are being widely

offered in China, the number of students who take an interest in Canada is rapidly increasing.

5. Canada began to appear in China's textbooks for the first time when the textbook *World Economy*, collectively written by many scholars, in which Professor Zhao Deyan of Wuhan University contributed a special chapter on Canadian economy, was published by People's Press in 1980. It is widely used by universities and colleges throughout the country. More recently, Professor Huang Zhongwen of Nanjing University edited *Selected Works of Canadian Literature*, which will be used as teaching materials in Chinese universities and colleges for students taking English as their specialty.

6. The research results of various disciplines increased considerably as compared with the past. In the field of Economics in China, the first academic work on Canada's economy, entitled *The Canadian Economy*, co-authored by Professors Wu Jixian, Zaho Deyan and Gae Yufang, was published by People's Press in 1980. The current situation of the Canadian economy, contributed annually by Zhao Deyan and others, appeared continuously in *Year Book of World Economy* edited by the Chinese Academy of Social Science. In the meantime, numerous articles on Canadian Finance, Foreign Trade, Agriculture, Petroleum, Foreign Investment, Technology, and Economic Relations with U.S.A. and with China can be found in a variety of academic journals. An article treating the economic relations between Canada and China, entitled "China Emerging as a Trading Nation," was written by Zhao Deyan. It was published in the Conference Board of Canada's journal *The Canadian Business Review* in 1985.

In the area of literature, Canadian literature was almost unknown in China before the 1980s. An upsurge in interest began in 1979, however, when a large number of foreign literary works were translated into Chinese. It was as part of this development that Canadian literature was first made known to Chinese readers. The earliest special issue of Canadian literature appeared in *Foreign Literature*, No. 10 (1987) and included articles by Northrop Frye, and several short stories by Morley Callaghan, Sinclair Ross, Robert Kroetsch and Margaret Laurence.

Canadian literary works in book form have also been published in China, among them are two *Selected Canadian Short Stories*, edited by Professor Lan Renzhe and Shi Yanrong respectively, published in May and June, 1985. Stephen Leacock's work *Sunshine Sketches of a Little Town* has been translated by Huang Zhongwen and Din Zhenqi. Edited by Lan Renzhe, a collection entitled *Selected Leacock's Humourous Essays* was published in 1984. Hugh Garner's representative work *Cabbagetown* has been translated by Huang Zhongwen and others.

In the field of Canadian history, work has been carried out mainly by scholars from Shandong University. In recent years, several articles concerning Canadian history have been published in various journals,

including for instance, "The Founding of the Canadian Dominion," and "The Uprising of Louis Riel." In 1983, the Department of History, Shandong University, started to edit the "Translation Series of World History," in which the articles on Canadian history were published.

7. The most encouraging development in Canadian Studies in China during the 1980s was the founding of the Chinese Association for Canadian Studies (ACSC) in 1984, jointly sponsored by the Canadian Studies Centre of Sichuan Institute of Foreign Languages, the Research Centre on Canadian Economy of Wuhan University, the Institute of Foreign Literature of China's Academy of Social Science, the Western Language Department of Beijing University, and the Quebec Culture Studies Centre of Guanzhou Institute of Foreign Language. Needless to say, the founding of the ACSC marked a new stage in China's Canadian Studies. At present, the ACSC has about 150 members in the various universities, colleges and research institutions across the country. Many members are established or well-known scholars in China, and a majority have either studied or had other types of academic pursuits in Canada. The institutions that entirely focus on Canadian studies with full time staff and budgets from official channels are: the Canadian Studies Centre of Sichuan Institute of Foreign Languages, the Canadian Economy Studies Centre of Wuhan University, the Canadian History Studies Programme of Shandong University, and the Canadian Studies Programme of Shandong Teacher's University. The ACSC publishes a quarterly Canadian Studies *Newsletter* to keep in close touch with the ACSC members.

The research activities of the ACSC are conducted both individually and in co-ordination. For the time being, the fields of Canadian literature and language, economy and history gather more members and are more fruitful. In order to further carry on Canadian studies, the Changchun Conference put forward a project of writing and publishing a series of books on Canadian subjects. This ambitious plan, the *Canadian Studies Series*, attempts to produce a series of monographs focusing on each of the following Canadian academic areas: Politics, the Legal System, Economy, History, Education, Nationalities, Language and Literature, Bilingualism, Folklore, etc., so as to make Canada a country readily accessible to Chinese people, by reading at least, which, as a result, will greatly contribute to both intensive and extensive understanding between our two countries and peoples. Based on solid studies and written by prominent scholars and experts of the ACSC in those areas, this series will be both informative and academic, a set of valuable readings and references for academic circles as well as for general readers in China.

Finally, we should like to add that even though Canadian Studies in China has entered into a flourishing stage since 1980s, there remain several problems we are facing, which doubtless be the restrictive factors on the future development in the range and depth of the studies. As to future prospects, however, we are not pessimistic at all. As more and more

scholars will be sent to Canada to pursue further studies, China's contingent of Canadian Studies will expand continuously. We believe that the future of our cause will certainly be bright as long as we are closely united.

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CANADIAN STUDIES IN INDIA: THE ROLE OF THE SHASTRI INDO-CANADIAN INSTITUTE

Le Professeur Ramu affirme qu'il serait irraisonnable, et même irréaliste d'espérer que l'étude du Canada en Inde devienne aussi importante que l'étude de l'Inde au Canada. Des raisons historiques, géographiques et politiques font que les chercheurs canadiens s'intéressent, et s'intéresseront toujours plus à l'Inde que les chercheurs indiens ne s'intéresseront au Canada.

D'après lui, le Shastri Indo-Canadian Institute, qui a été fondé en 1968 afin de promouvoir la compréhension mutuelle entre l'Inde et le Canada, a admirablement poursuivi ces objectifs, dans la mesure de ses ressources financières.

Mais ces ressources financières ne lui permettent pas, pour l'instant, de s'engager dans un programme plus agressif de développement des études canadiennes en Inde, qui serait nécessaire à la réalisation des objectifs de parité et de bilatéralité formulés en 1981 par les gouvernements du Canada et de l'Inde.

De nouveaux budgets doivent être accordés par le gouvernement Indien, termine-t-il, afin que ces objectifs soient réalisés.

Introduction

I have been asked to comment on the role of the Shastri Indo-Canadian Institute (SICI) in the promotion of Canadian Studies in India.[1] Since I chair a sub-committee on Canadian Studies for SICI, I used part of my trip to India in 1986 to familiarize myself with what is being done by the Institute, by various Indian Government agencies, and selected Indian universities and

research institutes to promote Canadian Studies in India. In all, I spoke to forty individuals connected with twelve universities and research institutes in North and South India. Upon returning to Canada, I reviewed relevant documents provided by the Head Office of the Shastri Indo-Canadian Institute and reports on Canadian Studies in various countries including Canada.

Based on these sources of information, I wrote a report and made a set of recommendations to SICI's Canadian Studies Committee. The Committee approved my recommendations as did the Board of Directors [with amendments] at its meeting in May, 1987. The comments in this paper are based on this report and its recommendations. I wish to stress, however, that I am not making the following comments as the chair of the Canadian Studies Committee of the Institute, but as a researcher and teacher on aspects of the sociology of Canada and India at the University of Manitoba. I also do so as someone who has spent most of his professional life in promoting Indian Studies in Canada and more recently become interested in promoting Canadian Studies in India.

I shall focus my remarks on four specific points. First, for the benefit of those who are not familiar with the Shastri Indo-Canadian Institute, I would like to present a brief sketch of this organization with respect to its founding, objectives, membership, and funding. Second, I shall discuss the recent efforts of the Shastri Indo-Canadian Institute in collaboration with various Indian Governmental and educational agencies to promote Canadian Studies. Third, I shall outline the constraints on the introduction and development of Canadian Studies in India. Finally, I wish to make a set of recommendations for the future development of Canadian Studies in India.

The Shastri Indo-Canadian Institute

The SICI was founded in 1968 by an agreement between the governments of India and Canada to promote mutual understanding between the two countries. The four founding members were the University of British Columbia, McGill University, the University of Toronto, and the National Library of Canada. At present, there are over twenty university members, each paying an annual fee of over $4,400. Each member institution appoints a representative and these together constitute the Board of Directors which oversees the performance of the SICI. Also, while the Indian High Commissioner serves as the voting member on the Board, the Canadian government representative has only observer's status.[2]

"The Institute's major funding comes from the Indian government in the form of triennial grants financed from Canadian counterpart fund rupees. These are essentially outright Indian grants, for, though the counterpart funds are derived from the sale of food and other commodities given by Canada under its developmental-aid programme, Canada exercises no title over funds, merely stipulating that they should be used by India for

economic development projects."[3] Shastri rupee funds are used to acquire library resources for member institutions, fellowships for Canadian faculty and students researching in India, and for the maintenance of the Delhi office of the SICI.

Other than the membership dues, the SICI also depends on various *ad hoc* grants given by Canadian Department of External Affairs and other governmental agencies. There is also some support from individual scholars and foundations in Canada. The SICI's head office is located on the campus of the University of Calgary and is administered by an Executive Director with one full-time secretary. The Canadian operations of the SICI are funded by Canadian sources.

The Office in New Delhi is considerably larger (nearly ten staff members) than the Canadian head office because of the library acquisition programme. The New Delhi office is headed by a Canadian Resident Director, who holds a senior research fellowship from the SICI and whose tasks include administration and scholarly pursuits in India for a period of one to two years.

Initially, the main objective of the SICI was the promotion of Indian Studies in Canadian universities. While the SICI has realized, and continues to realize, this objective through its diverse programmes, in 1981 parity and bilaterality were included as its goals. Consequently, the 1981 and subsequent Addenda to the Agreement between the SICI and the Government of India not only extended the initial mandate of the Institute to include the promotion of Canadian Studies in India, but added new areas such as sports studies, and secondary education which were not traditionally part of the mandate.

The expanded objective of the SICI with regard to Canadian Studies is as follows: "To support the advancement of knowledge and understanding of Canada in India through the promotion of teaching and research in the fields of humanities and social sciences among Indian scholars and students at Indian universities, institutes, colleges; to support and promote the advancement of knowledge and understanding of Canada through studies in the fields of humanities and social sciences undertaken in Canada by qualified scholars and students selected from Indian universities, institutes, colleges; and to promote such other activities as deemed appropriate."

These changes have broadened the objective of the SICI, and significantly increased the potential for mutual benefits to the Canadian and Indian scholarly communities. I should note here that the proposal for the promotion of Canadian Studies in India by the SICI was initiated by Indian educators and administrators although the main funding is provided by various Canadian government agencies. In the last five years, the SICI in collaboration with the Ministry of Education and the University Grants Commission of India has actively engaged in the development of CanadianStudies programmes in various academic institutions. I shall now consider these efforts briefly.

Recent Developments in Canadian Studies in India

Clearly, both philosophical and pragmatic reasons guide the involvement of the SICI and the Indian educators' and administrators' initiatives in the promotion of Canadian Studies. India and Canada, as members of the Commonwealth and as middle powers, share, in many ways, common experiences and institutions. Their systems of government, problems of nation-building (e.g. linguistic, regional, ethnic), and common experiences of resolving these problems establish the bases for greater mutual understanding. The economic ties between two nations are mutually beneficial and capable of expansion.

The full potential to Canada of India and to India of Canada can only be realized, however, if Canadians and Indians know more about each other. This is possible through balanced academic and cultural programmes that facilitate the exchange of knowledge and views. While teaching and research on India are firmly established at least in major Canadian universities, the same cannot yet be said of Canadian Studies in India. This imbalance prompted the negotiators of the 1981 agreement between the SICI and the Government of India to move in the direction of parity and bilaterality in the promotion of Canadian Studies in India and Indian Studies in Canada.

The aforementioned rationale is at the heart of several measures which have been taken both by the SICI and the University Grants Commission of India (UGC) to implement specific terms of the agreement related to the promotion of Canadian Studies in India. Some of these are:

First, the UGC designated seven Indian universities as Centres for Canadian Studies. These are: the universities of Delhi (History), Rajasthan (Political Science), Baroda (Literature), Pune (Sociology) and Bombay (History), the Central Institute of English and Foreign Languages (Literature) and Presidency College, Calcutta (Economics). The UGC's initiative on Centers for Canadian Studies has resulted in creating an awareness of the possibilities for Canadian Studies. Moreover, some individual scholars became acquainted with Canada through their own disciplines. This, in turn, has led a limited number of scholars to think about the prospects of comparative research. Also, many scholars have begun research on Canada that involves comparisons and these have visited Canada with the assistance of the SICI in the last five years.

A **second** measure is that the UGC, under a cost-sharing arrangement with the SICI, provides annually up to two-person months per diem to Canadian scholars visiting India. For the first time, this has enabled a number of Canadian academics to visit India for lectures and seminars on Canadian issues and efforts are now underway to institutionalize and publicize this programme more extensively. In 1987, Dr. Patricia Marchak, a sociologist, undertook a lecture tour of India. In 1988, Dr. William Noble, an anthropologist/archeologist, has been invited to participate in this

programme. Plans are underway to select a Canadian political scientist for 1989.

Third, the UGC periodically subsidizes conferences/workshops on CanadianStudies while the SICI assists in their organization (for example, the annual conference on Canadian Studies at the University of Baroda).

These initiatives by the UGC and the SICI have resulted in the emergence of a small but loose network of Canadianists in India and Canada. Although such ties at present are not strong enough to yield substantive results in terms of collaborative research, such contacts serve to promote mutual awareness and recognition of scholarly activities among those in the network.

A significant development in this regard is the founding of the Indian Association of Canadian Studies at the University of Baroda in 1985. It is reported there are now over seventy-five paid members and the new association sponsors Annual Seminars on Canadian issues on the Baroda campus. This Association's application for membership of the International Council of Canadian Studies was accepted at the Council's meeting in June 1987 in Hamilton.

Fourth, the SICI provides two fellowships to Indian scholars specializing in Canadian Studies to visit/study in Canada.

Fifth, periodically, graduate students from India receive funds to visit Canada for thesis-related research. The first student was at the University of Manitoba in 1986-87 studying Canadian literature and collecting materials for her doctoral dissertation to be submitted to the SNDT University in India. In 1987, two more students were awarded fellowships and they are now studying at Simon Fraser, and York universities.

Sixth, the SICI provides Canadian journals to designated universities. Periodically Canadian books also are donated to selected Indian universities.

Seventh, the SICI periodically awards lectureships to Canadian scholars to visit India. While the number of awards has fluctuated over the years, annually at least one award is offered.

Finally, many scholars in Canada organize seminars, workshops, and comparative research projects with the support or sponsorship of the SICI which contribute to the establishment of scholarly networks.

Such institutional support, in conjunction with personal contacts between scholars in India and Canada and assistance from the representatives/missions of both Governments, have helped to stimulate an awareness of Canadian Studies in some Indian universities. The extent to which such an awareness will lead to concrete research and teaching programmes is difficult to predict at this time.

Constraints

Although the SICI and various Indian Government officials desire to promote Canadian Studies in India at the same level as Indian Studies are promoted in Canada, they face many problems which the Symons' Commission on Canadian Studies has so well documented. As an area of study Canada is one of relatively low priority for comparative researchers and students in India. Second, while the Canadian government agencies have now taken definite steps, the Indian government has yet to commit necessary resources for the promotion of Canadian Studies in India. Third, the organizational structure and resources of the SICI simply do not permit it to undertake the responsibility of promoting Canadian Studies at a level higher than the present one.

The rudimentary Indian interest in research issues related to Canada, needs to be viewed in the wider context of a situation in which area studies generally have not fared well in Indian universities. Except for the United States and Britain as areas of academic interest, few others have gained ground in most Indian universities. This is because the United States Educational Foundation in India, and the British Council have, for the last thirty years, systematically promoted studies of their respective countries in Indian universities. Furthermore, the United States is a super power which has shaped developments in the new world while there is a historic legacy to the interest in Britain. These have resulted in substantial interest among the scholarly community and students in research and teaching related to these countries.

Canada continues in Indian eyes to remain obscure and remote and few distinguish it from the United States; for many, it is only the country in which Toronto and Montreal are located. As the Symons' Commission observes, "Canada, in fact, has done little in recent years to support her cultural relations with India despite the genuine interest in that country has consistently shown in developing cultural ties with us."[4] Nevertheless, the situation is changing in that the Department of External Affairs has now agreed to fund on an ad hoc basis some of the programmes which the SICI has proposed.

Canadian history, arts, politics, and ethnic and linguistic diversity are yet to be understood by most Indian academics as valid topics of discourse and research or as bases for their professional development. While the recent efforts of the SICI have created an awareness of this potential, such an awareness prevails only among a small circle of academics who are inclined to add Canada to their North American itinerary or to their Commonwealth research interests.

The Canadian government's effort in promoting Canadian Studies in India is limited, at least until now. The following general comment by the Symons' Commission in this regard is applicable to India:

> Canada stands alone among the world's industrialized nations in lacking a well-developed policy regarding her cultural relationships with foreign countries; mechanisms for conducting external cultural and academic relations are half a century out of date; government support has been meager, haphazard, and arbitrary, and there has been a failure to sustain initiatives and to promote opportunities.[5]

Although the Canadian High Commission in India works closely with the SICI in the promotion of Canadian Studies in India, the Commission itself, to my knowledge, has no specific programme. For example, the Department of External Affairs' two hundred or so scholarships for foreign students is not well known in India nor is its Guest Scholars' Programme. Ironically, until recently, the Faculty Enrichment Programme implemented by Canadian missions in such developed countries as England and the United States was not available in a developing country such as India.

An additional factor is the fact that the Government of India has not been generous in providing sufficient funds for the promotion of Canadian Studies. For example, the Indian University Grants Commission designated seven Indian universities as Centres for Canadian Studies but provided little financial resources for personnel development and acquisition of books and journals on Canada.

Despite such a limited financial commitment on the part of Canadian and Indian governments, the recent Agreement between the Government of India and the SICI as well as discussions in the SICI's Board and in the Indian Advisory Council stress the necessity of establishing parity and bilaterality in the promotion of Canadian Studies in India and Indian Studies in Canada. In assessing these sensitive issues, at least two distinctions should be drawn: parity and bilaterality in teaching and research, and in professional development.

It is unreasonable, and even unrealistic, to expect parity between Indian Studies in Canada and Canadian Studies in India. The former have prospered over several decades for a variety of academic, curricular, and professional reasons. Moreover, India as one of the oldest civilizations with a distinct history and culture has lent itself to such an expansion not just in Canada but in other countries. In contrast, and despite its importance in the community of nations, Canada is a relatively young country. This historical and political reality makes it difficult to expect Canadian Studies in India to take root at the same level as the Indian Studies in Canada. Even if Indian Universities, with the institutionalized support from the UGC and Canadian government, actively participate in the promotion of Canadian Studies on their campuses, parity is unlikely or, at best, a distant reality.

In relation to professional development, the issue of parity has serious financial and other implications. If parity implies that the number of Indian

students and faculty interested in Canadian Studies visiting Canada should correspond with the number of Canadian students and faculty with specialties in Indian Studies visiting India in any given year, then the issue has to be confronted both on academic and financial premises. First, the academic base of Canadian Studies in India is extremely small relative to the situation in Canada regarding Indian Studies. Therefore, some efforts on the part of Indian universities to systematically develop Canadian Studies would strengthen the case for parity. Second, if equivalence in the number of students and scholars exchanged between two countries were to be achieved, the SICI would have to increase its budget and staff substantially. The increased costs will have to be borne by the Governments of India and Canada.

In essence, the issue of parity and bilaterality entails serious fiscal, policy, and academic matters and they have to be confronted and resolved if we wish to set a direction for Canadian Studies in India.

The Limited Role of the Shastri Institute

As a signatory to the Agreement with the Government of India, the SICI is formally committed to a number of specific programmes which are expected to collectively contribute to the development of Canadian Studies in India. Also, there is a genuine desire to live up the commitment and various measures have been taken in this respect. In practical terms, however, the SICI, given its present organizational structure and precarious financial bases, can at best be a catalyst. Here I can only allude to some major constraints.

The Board of Directors, the policy making body of the Institute, is composed mainly by specialists in Indian Studies. It is not wholly incorrect to say that most member universities, view their membership in the SICI in relation to their objective of furthering Indian Studies on their campuses. The new direction of the SICI with regard to its Canadian Studies programme and the impact it would have on the nature of the Institute have yet to be understood adequately and debated by the Board of Directors. One positive development in this respect is that the 1987-88 Board includes several members whose primary specialization in Canadian Studies. This alone would be an important step as far as the role of the SICI is concerned.

Furthermore, as Professor Moulton has noted, the Government of India's influence on the affairs of the Institute is pervasive while the Canadian Government has chosen to remain at arm's length almost to the point of being 'indifferent', as the Symons' Commission has observed.[6] Such uneven participation of two governments poses additional problems for the SICI to boldly undertake any innovative projects directed at the promotion of Canadian Studies in India. Assuming that the funds are made available, the organizational structure and scope of the SICI can facilitate only the research element of Canadian Studies in India. The teaching

programme will have to be developed by various Indian academics with the support of their universities and the UGC. For a variety of reasons, individual academics and universities have not thus far succeeded in introducing courses on Canada even in the so-called designated Centres of Canadian Studies. Consequently, although the promotion of teaching of Canadian Studies is included in the Agreement, practical considerations preclude the SICI from playing a more active role in this matter.

Even if the SICI wishes to promote teaching of Canadian Studies in Indian academic institutions, it cannot do so for lack of resources. For example, development of a library acquisition programme of Canadian materials even for one or two major universities in India is impossible at the current level of funding. Similarly, a summer programme on Canadian Studies for Indian students in Canada which would create an awareness among selected Indian students cannot be organized without considerable financial support from both governments and/or private agencies.

Recommendations for the Future

In my assessment, nearly five years of efforts by the SICI and the UGC have yet to yield significant results on the promotion of Canadian Studies in India. Although it could be argued that five years may be too short a period to expect the desired results, it is clear that the past strategy (e.g., designated Centres for Canadian Studies in specific disciplines) has not met with notable success, and the fellowship programme needs streamlining. Furthermore, if parity between the promotion of Canadian Studies in India and Indian Studies in Canada is to be implemented, additional resources must be committed both by the UGC and the SICI. In view of this, three sets of recommendations by the Canadian Studies Committee have been approved in principle by the Board of Directors of the SICI. The first concerns the expansion of the fellowship programme. The second addresses efforts to introduce Canadian materials in the core curricula at the pre-university and undergraduate level in Indian universities. The third recommendation focuses on concentrating the SICI's and the UGC's efforts in developing interdisciplinary Centres for Canadian Studies in India, the initial one to be located at Baroda.

1. Fellowship Programme

The fellowship programme is now expanded to include the following categories:

Doctoral fellowships. Two doctoral fellowships annually for Indian students working on Canadian topics for theses to be submitted to Indian universities. These are for a minimum of three and a maximum of twelve months at a Canadian university for research related to theses.

Research fellowships. Two fellowships annually for lecturers and readers (assistant professors) in Indian universities / colleges who wish to spend three to twelve months in a Canadian university doing research and establishing or expanding their relations with Canadian scholars.

Faculty Training Grants. It is critical for us to recognize that there are a number of senior scholars who are currently either unqualified (by virtue of their rank) or unwilling to compete for the fellowships noted in the previous recommendation. Many of them have some interest in Canada and desire to expand their understanding by spending a term or two in either teaching and/or research. Therefore, six faculty training grants have been instituted to attract senior academics.

Travel Grants. Travel grants have been instituted for Indian scholars to visit Canada for scholarly purposes: i.e., presenting papers on Canadian topics at the meetings of the Learned Societies.

It is also important that the availability of these fellowships be publicized in all universities in India so that we can attract the best applicants. Also, we are aware that these measures entail considerable increase in the allocation of funds and this may be difficult in times of financial constraints. In short, without these efforts, a systematic promotion of Canadian Studies in India would be difficult.

In October of 1987, the Academic Relations Division of the Department of External Affairs agreed to fund all preceding programmes except the travel grants on an ad hoc basis. While the Division has refrained from assigning specific numbers of awards in each category, it is understood that qualified applicants will be funded and funds will be administered through the Ottawa office of the International Council for Canadian Studies. Furthermore, except for doctoral fellowships the duration of the awards is between three to five weeks. These important decisions will undoubtedly stimulate further interest in Canadian studies in Indian universities.

2. Introduction of Canadian content into the core curricula

We have recommended that the SICI explore, through its Advisory Council in Delhi, introduction of certain topics on Canada to the foundation curricula for undergraduate students. The disciplines in which such topics could be introduced include, among others, geography, sociology, history, political science, anthropology, and literature.

3. A Case of Interdisciplinary Centres for Canadian Studies in India

While the fellowship programme is directed at attracting interested students and faculty in India to specialize in Canadian Studies, there still remains a need to focus our promotional activities. The experiences of academics promoting Canadian Studies in other countries suggest that

concentration of research and teaching facilities in an interdisciplinary context would yield greater success than institutional dispersion (e.g., University of London, University of Edinburgh, Duke University). Therefore, the main goal of the SICI should be to concentrate on the development of many such Centres in selected universities. Such Centres should be provided with all library and periodical resources so that they would eventually become a meeting place for interested students and faculty.

Based on evidence collected during the summer of 1986, the University of Baroda seems to be an ideal location for the establishment of a first Centre for Canadian Studies in India. The SICI can play an important role in the formative stages of this centre and to this end the following recommendations are made.

The SICI should provide support for a series of visiting professors (on a year-long basis) for a period of the first five years after the Centre is established. The visiting professor would be able to provide a focus for the work and teaching that Baroda scholars could do. Such visitors, other than teaching a course or so, could assist in critical organizational matters such as assessing library needs, and extension services.

One of the most efficient and attractive ways to accomplish the preceding recommendation is for the SICI to establish a Chair in Canadian Studies, initially at Baroda, funding for which should be sought from governmental and private sources. This would not only lend prestige to the visiting scholar's position, but also ensure permanence. After a probationary period of five or so years, the situation should be evaluated.

The SICI should also assume the responsibility of sending Canadianists to the annual Baroda conference on Canadian Studies.

If Baroda succeeds in establishing the Centre as planned, at least one fellowship in each category noted above should be designated for scholars from Baroda. This is important if we plan to create a core of Canadian scholars in one location.

Conclusion

Over three decades ago, the Massey-Lévesque Commission observed, "...the promotion abroad of knowledge of Canada is not a luxury but an obligation, and a more generous policy in this field would have important results." Consistent with this observation, the SICI not only feels obligated to promote Canadian Studies in

India, but also deems it as part of its responsibility as an agency that is largely supported by two governments. Nonetheless, for the SICI to engage in a full-fledged Canadian Studies programme in India is certainly a luxury given its shoe-string budget. In the last five years some beginnings have been made, however, to promote and foster Canadian Studies in India and the results are encouraging. It is imperative that we not only learn from past experiences but also develop strategies to build on previous

accomplishments. The recommendations and funds from the Department of External Affairs are directed to this end. It is for the SICI and various agencies of the Government of India to act now.

G.N. Ramu,
University of Manitoba

Notes

1 I am indebted to many scholars and educational administrators connected to the promotion of Canadian Studies in India for taking time to respond to my questions. In particular I wish to record my appreciation for Professor Juneja and his colleagues at the M.S. University of Baroda. I am also grateful to Professor E. C. Moulton of the University of Manitoba for his constructive comments on an earlier version of this paper.

2 See E. C. Moulton, "South Asian Studies in Canada and the Shastri Indo-Canadian Institute," *Public Affairs*, Vol. 51, No. 2 (1978).

3 *Ibid.*, p. 250.

4 T. H. B. Symons, *To Know Ourselves*, Volumes 1 and 2 of the Commission on Canadian Studies (Ottawa: Association of Universities and Colleges of Canada, 1975), Vol. II, p. 40.

5 *Ibid.*, p. 160.

6 Moulton, "South Asian Studies in Canada," p. 248; Symons, *To Know Ourselves*, II, p. 39.

Om P. Juneja

TRENDS AND FUTURE PLANS IN CANADIAN STUDIES IN INDIA

Le professeur Juneja affirme que les études canadiennes en Inde sont maintenant bien établies dans les cercles académiques, mais qu'elles ne jouissent pas encore de la faveur des étudiants. Il considère que pour changer cet état de choses, une solide infrastructure doit être mise en place, infrastructure qui commence à voir le jour, grâce au Shastri Indo-Canadian Institute et l'aide du gouvernement canadien.

Le Professeur Juneja préconise la mise sur pied d'un centre de recherche sur la littérature et la culture canadienne en Inde, puisque déjà bon nombre d'universités indiennes sont intéressées à offrir des programmes de M.A., de M.Phil. et de Ph.D. en littérature canadienne.

D'après lui, un tel centre pourrait graduellement étendre ses champs d'intérêt vers la politique, la sociologie, l'économie et l'histoire, particulièrement du côté des études comparées. De telles recherches, profitables aux deux nations, intéressent considérablement les chercheurs indiens.

Mais il souligne que les études canadiennes en Inde ont grandement besoin d'une bibliothèque-ressource. L'Inde entière, dit-il, ne compte que deux bibliothèques d'ouvrages canadiens.

Although Canada and India share many common features of geography (size), demography (diversity), politics (federalism), and history (a common colonial past), Canada has been almost invisible to the Indian eye until recently. In contrast, the migration of thousands of Indians to British Columbia at the turn of the century, and the later migration of the people of Indian origin from Commonwealth countries to Canada, has made a significant contribution to the development of Indian studies in Canada. As

well, the formation of the Shastri Indo-Canadian Institute in 1968 has had a catalytic effect on the development of Indian Studies in Canada. Edward C. Moulton's compendium on Indian Studies in Canada lists 243 Indianists and 461 India related undergraduate courses in the universities and senior colleges in Canada.[1] Even the total number of courses devoted largely or completely to India (some 161) is quite impressive.

Indian universities and colleges have nothing to compare with the impressive achievement of their Canadian counterparts. The only courses offered by the Indian universities devoted to Canada are courses in Canadian literature and politics. While the M.S. University of Baroda, the University of Poona, and Utkal University, Bhubneshwar, offer full post-graduate courses in Canadian Literature, the University of Rajasthan and the M.S. University of Baroda have Canadian content in their political science courses at the undergraduate level. The other universities which plan to introduce Canadian courses are: SNDT Womens' University, Bombay, Goa University, Jadavpur University, Calcutta, and the University of Kashmir, Srinagar.

Canadian Studies in India first became a matter of serious academic engagement when a Seminar on "Indian and Canadian Perspectives on the Problems of Federalism" was organized by Delhi University in 1979. The next year several eminent Indian academics visited Canada. Professor A.R. Desai, who visited Canada in February and March of 1980 met scholars, academics, administrators, government officials, and the members of the advisory committee of the Shastri Indo-Canadian Institute. He also met Dr. T. H. B. Symons, the Chairman of the now famous Symons Commission. Dr. Desai, assessing the effect of the Symons Report on the development of Canadian Studies, remarked: "The Report has become a watershed in the academic history of Canada. This report is claimed as a turning point... (as) it represents a search for Canadian identity, wherein a conscious endeavour to liberate the Canadian ethos from its past British Colonial and New American Neo-Colonialism. One can say that Symon's report and the subsequent movement for Canadian Studies in Canada and abroad is analogous to movements to free themselves from academic colonialism."[2] Identifying "Academic Colonialism" is the most significant contribution of the Desai Report. He suggests that Canadian Studies Programmes provide a model for fighting academic colonialism, which, I believe, rules Departments of English in India particularly.

A significant contribution in the development of Canadian Studies in India was made by the three eminent professors: Iqbal Narain, Vice Chancellor,University of Rajasthan, Jaipur; J. Birje-Patil, Head, Department of English, M.S. University of Baroda; and Partha Sarthy Gupta, Head, Department of History, Delhi University. They visited Canada in May-June, 1980. Besides meeting with Canadian academics in their fields of specialization, they met a number of Indian academics settled in Canada, as well as senior government officials and university administrators.

In his incisive report, Professor Iqbal Narain stated that it was rather premature to think in terms of developing a full fledged area studies programme on Canada as there was no scholar in India who had specialised in the government and politics of Canada. The same perhaps was true of Canada, where except for Michael Brecher (though his interest has also now shifted from India to Israel), there was no Canadian political scientist seriously engaged in the study of Indian Government and politics. "The Canadian Political Scientists," asserted Professor Narain, "have of late been rather inward looking. This, in fact, made me realize how much there was to study in the field of Indian Government and politics and how little of it was engaging the attention of Indian Scholars." He therefore recommended that activity begin with a component of Canadian Government and Politics in the comparative politics courses offered in Indian universities. He also specified certain other areas of common research.

Professor Partha Sarthy Gupta, a historian from Delhi, recommended the study of Canadian History because Canadian scholarship has been influenced by three historiographical streams and taken the best in all of them: British, American and French.

Professor J. Birje Patil, in his report, emphasized the need for "a cultural confederacy" between India and Canada. "The exchange of man and material," he asserted, "does not produce a community of minds, if it is not accompanied by exchange of the most vital ideas which sustain the two cultures involved." This can be achieved through the study of literature, art and other humanistic disciplines. He therefore recommended that Canadian literature should form one of the important components of the commonwealth literature course which is taught at most of our universities. A few selected universities may be helped to develop into full fledged Canadian Studies Centres to study Canadian thought and culture.

Professor John C. Weaver of McMaster University visited India in January-February 1981, and he found four firm connections for the limited development of Canadian Studies in India. They are: the imperial and commonwealth experience which often connects with legal or constitutional studies; the North American historical experience in which the Canadian venture is a frequently neglected counterpoise to the American; the mutual need to see the world in terms of variety rather than the bipolarity of the super powers, and the personal interest of Indians who have contacts in Canada.

The visits of Indian and Canadian academics paved the way for further exploration in developing Canadian Studies in India. One of the suggestions made by these academics was implemented by the University Grants Commission when it designated six centres for developing Canadian Studies in Literature, History, Political Science, Sociology and Economics. Consequently, the M.S. University of Baroda was identified as the Canadian Literature Centre. It was inaugurated by Professor Patricia Morley who gave

a six week long Seminar on Canadian Literature to eighteen teachers and scholars in the Department of English in January and February of 1982.

The Seminar was soon followed by a six week All India workshop on Canadian Literature at Karnatak University, Dharwad, which was attended by ten senior professors and twenty five teachers from universities and colleges from all over India and five eminent professors of Canadian Literature from Canada. The workshop had the desired effect: three universities introduced courses in Canadian Literature at the M.A. level and a few others have opened their Ph.D. programmes for Canadian Literature.

During 1983 a binational Seminar on "Nationalism in Canada and India" was held at Delhi University. This brought together historians from India and Canada to look into their national past.

A seminar on educational technology was held in 1984 at the University of Rajasthan, Jaipur, in which the participants deliberated on educational technology in the two countries.

The Canadian Studies programme picked up greatly in 1985 when India's first Canadian Studies Seminar was held at M.S. University of Baroda with the help of University Grants Commission and Shastri Indo-Canadian Institute. Besides five eminent Canadians, the Seminar was attended by thirty Indian academics who deliberated for three days on various aspects of the cultural confederacy between India and Canada. Professor Alan F. J. Artibise, President-Elect of the International Council for Canadian Studies and President of the Association for Canadian Studies, emphasized the fact that Canada was once a colony of Great Britain, not only in her political life, but also in her intellectual and academic life. It was in the 1960s and 70s that Canadian university nationalists realized the fact that they were not becoming an "American colony." Justifying the claim of Canadian Studies, Professor Artibise said, "the compelling argument for Canadian Studies is the importance of self knowledge." Acknowledging the fact that Canada is a unique entity, this concept of self knowledge, he said, opens windows on the street of the world instead of shutting them. It links Canadian scholarly activity to the rest of the world and vice versa. Defining the future role of Canadian Studies, he said: "At the heart of the challenge facing Canadian Studies is the task of educating the human capital that is required to meet the needs and opportunities of a pluralist country, and the international community of which Canada is a part, in a time when societies everywhere are increasingly shaped by technology and information."[3]

Professor Eli Mandel gave a brief account of the post-Northrop Frye period in Canadian literature and stressed that a new literature is developing in Canada which calls for new critical approaches which should use the new critical tools so that Canadian literature is judged as a part of Commonwealth literature rather than European literature.

On February the 20th, 1985, the M.S. University of Baroda quite providentially became a tryst for all those Indian academics interested in promoting Canadian Studies in India when the Indian Association for

Canadian Studies was born through the midwifery of Professor Alan F. J. Artibise. Also present were such distinguished Canadians as Professor Eli Mandel, the celebrated poet and critic; Professor Edward Moulton, historian from the University of Manitoba; Professor Douglas Verney, Political Scientist from York University; and Professor H. P. Srivastava, Resident Director of the Shastri Indo-Canadian Institute, New Delhi. Mrs. Kay de la Ronde, Executive Director of the Shastri Institute, Mr. L. R. Mal, Joint Secretary, University Grants Commission, and thirty Indian scholars from all over the country representing various disciplines, also participated in this historic meeting.

The Association now has about one hundred members. Registered as a Society and a Trust with the Registrar of Societies, Government of Gujarat, in 1986, the Association has organized two highly successful conferences at the M.S. University of Baroda. The membership of the Association includes academics from the disciplines of Literature, History, Political Science, Economics, Sociology, Social Work, Home Science, Education, and Commerce. More than two dozen Indian universities are represented by the Indian Association for Canadian Studies. The Association also boasts a few Canadian members.

India's second binational Seminar on Canadian Studies was organized by the M.S. University of Baroda in February, 1986. The Seminar was attended by two Canadians and forty seven Indian academics and discussed "Canadian Society in Transition since World War Two." The Seminar heard some twenty papers on Canadian literature, economics, politics, sociology and education. In the words of a Canadian participant: "With very few exceptions, the presentations were of uniformly high quality as well as the questions and discussion. All the more impressive considering the multidisciplinary composition of the audience."

The Indian Association for Canadian Studies and the Department of English of the M.S. University of Baroda hosted the third binational Seminar on the Cultural and Intellectual Movements in Canada in February 1987. Seven Canadians and sixty five Indian scholars and academics discussed thirty papers in four days. The panels included Canadian politics and culture, comparative approaches to India and Canada, economics in Canada, multi-culturalism and bi-lingualism in Canada and India, family and women's history, Canadian poetry, and Canadian fiction, identity and innovation. Though a large number of papers discussed Canadian literature, there were a few interesting papers on politics, economics and women's studies.

Thus, the Indian Association for Canadian Studies and the Department of English at the M.S. University of Baroda have successfully hosted three Seminars in succession. This has created a favourable atmosphere for developing Canadian Studies in India. Some younger scholars have taken up Canadian literature seriously for their careers. Canadian studies in India, it seems, has come to stay. More and more universities are offering courses in

Canadian literature, politics, and sociology. The Shastri Indo-Canadian Institute also plans to help develop Canadian Studies in significant ways. The Institute's new building in New Delhi will house a Canadian library, a couple of guest rooms for scholars, and other infrastructural facilities required for scholarly work. The University Grants Commission has also invited proposals for Canadian Studies Centres from Indian universities. Three universities have submitted their proposals for Canadian Studies Centres with well defined areas in Canadian literature, women's studies and sociology. Thus, a lot of institutional activity and individual enterprise is evident in this field.

The question, however, is what shape will the Canadian Studies take in India? For this we may have to go back to the pioneering studies done by Professors Iqbal Narain, A. R. Desai, J. Birje-Patil and Partha Sarthy Gupta. Iqbal Narain rightly pointed out that it was premature to launch a full fledged area studies programme on Canada because of the fact that such a programme is not a priority area from the academic stand-point and from the angle of national interest in the two countries, and also because there is a lack of job opportunities for such experts and a consequent lack of trained personnel in this highly specialized area. The area studies programmes on India in Canadian universities, similarly, are not popular in Canada. Perhaps it may not be out of place to compare the Canadian Studies programme with the American Studies programme in India. There is only one university in India which offers a post-graduate degree in American Studies. This is so very unpopular that it has not been offered for many years now. At the same time, American Literature courses are so popular that more than 90% of the Indian universities offer them. The most popular research library in India, perhaps, is the American Studies Research Centre, Hyderabad, the biggest in Asia on American Studies.

While it is premature to launch an area studies programme on Canada in India, it is timely to start a Canadian literature and cultural centre which could coordinate the activities of various agencies working for the development of Canadian Studies in India. The centre may initially focus its attention on Canadian literature because of the substantial interest shown by a number of Indian universities in offering M.A., M.Phil. and Ph.D. courses in Canadian literature/commonwealth literature. It may advance its activities to include politics, sociology, economics and history in a phased manner. Another area in which the Indian scholars have shown interest is in the field of comparative studies in literature, politics, economics, sociology and history. As a matter of fact, it is this area of research which is of mutual benefit to both the countries and has therefore aroused considerable interest in India. This is evident in the choice of seminar themes, such as "nationalism in Canada and India". Even the papers read at the three Baroda Seminars were discussed more with a comparative perspective than a monocultural focus, either Canadian or Indian.

Canadian Studies in India has reached a stage where the lack of a resource library is being felt acutely. The Department of English at the M.S. University of Baroda has acquired about two thousand Canadian titles by way of gifts from Shastri Indo-Canadian Institute, the Canadian Organization for Development through Education, the University of British Columbia, the Coach House Press and Professor Frank Davey of York University. Similarly, SNDT Women's University of Bombay has a small holding of a few Canadian titles. Except for Baroda and Bombay, there are no other Canadian libraries. Similarly, the availability of books and journals is a very serious problem in India as no commercial book supplier is interested in taking up this venture which is confined to a few scholars.

The French Canadian component of the Canadian Studies, again, tends to be neglected in India because of non-availability of adequate material in English and also because of lack of translation facilities available in Indian universities. A few Indian scholars working on French Canadian authors, in fact, have to wait for a long time to get an original text in French or its translation in English.

To sum up, then, Canadian Studies in India have acquired visibility in scholarly circles. What is needed now is higher visibility among students. This cannot be done without a proper infrastructure, which is being built by the Shastri Indo-Canadian Institute and the University Grants Commission.

Om P. Juneja,
M.S. University of Baroda,
India

Notes

1 E. C. Moulton, *Indian Studies in Canada*, (Calgary: Shastri-Indo-Canadian Institute, 1984).

2 I have relied on the unpublished reports of scholars who visited Canada and India under the jointly sponsored visiting programme of the Shastri Indo-Canadian Institute and the Indian University Grants Commission. The UGC has these records in New

3 The address by Artibise, together with presentations by J. Birje-Patil, Eli Mandel, and Douglas Verney, have been published together with a general report on the seminar in Om P. Junjea, *Proceedings of the First Indian Seminar on Canadian Studies* (Baroda: M.S. University of Baroda, 1985).

Takashi Konami

CANADIAN STUDIES IN JAPAN AND JAPANESE STUDIES IN CANADA

Les études canadiennes n'existent au Japon que depuis une dizaine d'années, constate le Professeur Konami dans cette communication. Et depuis dix ans, les universitaires ont surtout cherché à identifier le canada comme entité distincte des Etats-Unis dans son histoire, son gouvernement, son économie, son bilinguisme et son multi-culturalisme.

Mais le Professeur Konami considère que de plus en plus d'étudiants vont s'y intéresser dans les années qui viennent, grâce à l'intérêt croissant que connaissent les études comparées dans les pays non-occidentaux, et au Japon en particulier. Les chercheurs dans ces pays non-occidentaux, dit-il, attendent des études régionales une révolution dans les disciplines des sciences sociales, révolution qui mènera à un relativisme culturel qui rendra adéquatement compte de leur réalité.

Il considère aussi parfaitement saine l'approche japonaise des études régionales, qui favorise l'étude globale de la région, sans s'attacher trop étroitement à une discipline en particulier. Ceci, même si cette approche force les chercheurs à, en même temps, assimiler la langue, étudier la culture et l'histoire, et analyser les institutions politiques, économiques et sociales de la région étudiée.

I am greatly honoured to have this opportunity to present this review of Canadian Studies in Japan. As a student of Canadian and American studies in Japan myself, and as one of the early organizers of the Japanese Association for Canadian Studies, or JACS, which is celebrating its tenth anniversary this year, I would be most pleased to share with you some of our problems and concerns in this economically often thankless, but

psychically most rewarding, endeavour to study another society defined broadly as area studies in Japan.

Some people maintain that the so-called "international understanding" should not go beyond a certain point because there are certain things that had better be left untouched for a more peaceful international relationship. This is, of course, an analogy from the relationship between husband and wife, about which Benjamin Franklin had said, "Keep your eyes wide open before marriage, half shut afterwards." For someone living in Japan, however, information on Canada is so limited, at least insofar as the daily news services go, that one cannot help feeling the distance, which often results in sweeping generalizations about the country. I am fully aware of the risk that my observations may at times sound a little out of focus to you, but I hope I can learn from this symposium if I have developed any perception gap since I was here last time, i.e., in 1983 when I spent half a year in Toronto with the Centre for International Studies, the University of Toronto.

Let me begin by briefly explaining how what we call "area studies" got started in Japan after World War II, and in so doing, try to position Canadian studies in the context of the broader perspective in Japan's academic world.

Development of Area Studies in Post-World War II Japan

With the total bankruptcy and demolition of pre-World War II systems of thought and intellectual activities, especially in humanities and social sciences, the way was cleared for the new breed of Japanese intellectuals and social scientists of the postwar era to launch a new study of societies and cultures outside Japan as a "re-learning" process, as it were, perfectly in tune with the spirit of the new constitution. Thus, when the Graduate School of International Relations was opened at the University of Tokyo in the mid-1950's, it was as much a study course in the histories of the various nations as it was an integrated attempt at analyzing international relations.

One remarkable aspect of this "country-study" approach of international relations was its assumption, though tacit in most cases, of complete relativity of cultures and values of the world with the exception of those of the wartime "axis" powers, the absolute villains that had caused the suicidal war. As it was also the period of "newly independent nations" of Asia and Africa, societies and cultures of these nations were avidly studied along with the histories of the "allied powers" of the last war. In addition, of course, there were courses in international organizations, intergovernmental relations, international economy, etc., which were called "subject specializations" of international relations in the U.S. But these often suffered from the shortage of qualified teachers.

There was also a tendency to avoid value judgments in both descriptive and analytical studies, the underlying assumption being that to be scientific one had to be value neutral. Although there was lurking suspicion that this was an untenable position both in history (See E.H. Carr, *The Meaning of*

History) and in the social sciences (See Gunnar Myrdal, *Objectivity in the Social Sciences*), the myth held on partly because it tended to reinforce and justify the assumption of cultural relativism that was almost a national constitutional requirement in postwar Japan. Thus, the sort of argument that was then going on in the U.S. over whether international relations was a policy science or a political science was virtually unknown in Japan.

The peculiar circumstances faced by students of area and international studies in postwar Japan helped produce a proliferation of literature on the cultures and societies of both developed and developing nations that were remarkably free of prejudice and ethnocentric views. Not only that but it helped create an atmosphere in which the Japanese society and the Japanese character themselves became the object of relatively detached, value-free analyses (See Chie Nakane, *Human Relations in a Vertical Society* or Takeo Doi, *The Structure of Amae*). A certain I. Bendasan's *The Japanese and the Jews*, published in 1970, also had a great impact on the Japanese mind as we can see by the millions of copies it has sold.

It was on top of these cumulative experiences that the Graduate School of Area Studies was launched in my university, the Tokyo University of Foreign Studies, as well as Tsukuba and some other national and private universities in the mid-1970's, and with it, a search for the definition of area studies: its scope, methodology and coordination with the other humanity and social science disciplines. It may be mentioned in passing that by then, at least in the U.S., international relations had become almost identical with international politics, or applied political or policy science, while in Japan it was thought to be more closely associated with the disciplines of sociology and anthropology partly because of the stronger presence of area studies in the curricula of international relations, but also probably because of the Japanese aversion at the time of anything that might lead to a clear-cut commitment in politics. In a way the strange mind-set still continues and, among the young, is given the designation "man in moratorium" — a reflection of a puzzled mind in the face of an overwhelming force that is suspiciously self-assured and confident. But before embarking on the rather quixotic endeavour to disentangle and clarify the basic causes why the divergence occurred, in which I could lose my senses, let me give you a more practical account of Canadian studies in Japan, how it came into being and where we are today.

How Canadian Studies Was Started

Canadian Studies as an organized effort in Japan is just ten years old. First organized as a study group in May, 1977, it was quickly incorporated into an academic association with the starting membership of something like seventy. In August-September, 1979, in commemoration of the fiftieth anniversary of the opening of diplomatic relations between Canada and Japan, it sponsored its first Japan-Canada Academic Conference in Hachioji,

in the suburbs of Tokyo, attended by several Canadian guest speakers, panelists and other guests invited for the occasion as well as ranking cabinet ministers on the Japanese side, the late Nobuhiko Ushiba, the keynote speaker, who had lately served as Minister of State for External Economic Affairs, and Saburo Ohkita, who was appointed Foreign Minister during the Conference. The Canadian guests included Dr. Hugh L. Keenleyside, the Canadian diplomat who came to Tokyo to open the diplomatic mission in 1929, Professor John Saywell, the keynote speaker on the Canadian side, Professors Michael Fry, Jack Hodgins, Cyril Powles, David Write, Viv Nelles, Frank Langdon and Keith Hay among others. In addition there were about 500 Japanese participants, including students, urged by their professors to attend. Since many of the Japanese participants became members of JACS, the membership jumped to something like 500 temporarily, although it quickly shrank to 250, or thereabouts, within the next few years. Still, it was a great feat for an academic association that had just come into existence.

For comparison we might refer to the Japanese Association for American Studies, or JAAS for short, which had the membership of about 600 at the time. In contrast to JACS, however, JAAS limits its membership to academicians — scholars with at least a Master's degree in American Studies or a position with a university. The origin of JAAS is also somewhat different from that of JACS. Immediately after the war a group of historians, political scientists and economists got together to translate and compile documents of American history, and after years of painstaking effort, published a five-volume (now seven) *Genten Amerika-shi*, or the Documentary History of the U.S. The group became the core members of the incipient JAAS, whose membership has, I believe, now exceeded 700.

In talking about the early history of JACS, I cannot help mentioning the name of one person, Miss Yuko Ohara, who was really the central figure among the several devoted scholars who together worked hard to bring the organization into being. To our great chagrin she was attacked by a stroke, subarachonoidal haemorrhage, this last January and is presently still in a critical condition, despite our earnest wish and prayers for her early recovery. Having graduated from Rikkyo, or St. Paul's, University in Tokyo, Miss Ohara became a research scholar with the institute of World Economy, a private research institute with broad interests in area and international studies. She first came to Canada in 1970, a year after her father died of traffic accident in front of the Canadian Embassy in Tokyo, to study Canadian history at the University of Victoria. That was also the year her first piece on Canadian history came out as a supplementary section of a book on American history edited by Professor Hiroshi Shimizu, her undergraduate academic adviser. After she was appointed associate professor with a research post at the Center for American Studies of the University of Tokyo, she wrote, co-edited and published at least four history books on

Canada, two of which were translations of Professor Careless's *History of Canada* and Professor Ramsay Cook's *Maple Leaf Forever* respectively, one, co-edited by Nobuya Bamba, was an introductory survey by the staff members of JACS, and one of her original writing. She also translated parts of Kenneth McNaught's history, and contributed numerous articles on Canadian studies for various journals. I have dwelt on her at such length partly because her contribution, both academic and organizational, to the setting in motion of Canadian studies in Japan has indeed been great, but partly also because of the tragic fate she has suffered in the middle of her career and is still suffering.

When I talk about Miss Ohara's pathetic state, I also have to talk about another person, equally important for JACS, who has met with an even more tragic fate last year. I am referring, of course, to Mr. Genji Ohkubo, who had served Herbert Norman and the Canadian Embassy in Tokyo for almost thirty years after the war before he came to assist our endeavour to set up an academic association for Canadian studies, and who remained with us as the most valuable senior adviser until his untimely death by a traffic accident last May.

I would be doing gross injustice if I did not mention some of the other important figures in JACS, including Professor Nobuya Bamba, who was almost the co-founder with Miss Ohara, and many others, but the list is a long one, and I must give up the attempt in the interest of time. For the other important works on Canada so far published in Japanese, I would refer you to the *Bibliography of Canadian Studies Literature in Japanese*, prepared by JACS, and now being revised for the second time, for a more detailed account of them. I have to mention, however, that publications on Canada have greatly increased in number since JACS came into being, including JACS's own *Annual Review of Canadian Studies*, the eighth number of which will be shortly published.

I think it is not too far off the mark to say that Canadianists in Japan for the past decade have been more or less concentrating their efforts at motivating the Japanese public, and especially students, toward Canadian studies. Since a large section of them had previously been informed about American history, it was natural, as well as good initial strategy, to concentrate their efforts at identifying Canada as a national entity distinct from the U.S., in terms of its history, government, economy, and, last but not least, its bilingual, multi-cultural social experiments. Canadian art and literature are also attracting the attention of an increasing number of serious-minded students as distinct areas worthy of separate treatment from the U.S., although I must say the impact of the *Anne of Green Gables* and the Harlequin novels has been much too great on the young in impressing Canada's image. But let me go back to the main discussion of the gap, that appears to be widening, between Japan and abroad in recognizing the need for area studies. It relates to the perception of the inadequacy of the

disciplines of social sciences to cope with thephenomena of the non-West, of which Japan is sometimes felt to be an uncomfortable member.

Social Sciences and Area Studies

If I were to mention one significant academic factor, as distinct from the mood of the society, which I have already mentioned, that helps explain the growth of area studies in postwar Japan, I would say that it is the increasing recognition within the western scholarship of the less-than-universal nature of the assumptions of social sciences and the resultant "crisis of relevance." Without going into much detail, let me simply state that it was, more often than not, the West's encounter with the non-West in the postwar period that occasioned such a revelation as exemplified in economics by Herbert Frankel, P. T. Bauer, and Gunnar Myrdal, among others, and in political science by, for example, Ilchman and Uphoff, who were shocked to find their knowledge in political science totally inept to cope with the post-coup situation in Nigeria in the late 1960's; and Seymour Lipset, who evidently had a broader grasp of the problem and is addressing himself to what to me looks like the twin problems of the methodology and Canadian studies. In fact, Myrdal's *Asian Drama* with its analysis of "initial conditions" prevailing in South Asia is alone persuasive enough to convince one that most of the "laws of economics" have less than universal applicability.

Some of the assumptions that need to be re-examined in the light of the prevailing conditions of the non-western world would include such diverse areas as climate, natural resources, linguistic characteristics, religion, social habit, and, above all, historical experiences — areas that are ideally covered by an area study programme. As Abdul A. Said persuasively argued in 1968, it was the emergence of the non-West that demanded a revolutionary re-examination of the assumptions of social sciences (Said, "The Impact of the Emergence of the Non-West upon Theories of International Relations," in Said, ed., *Theory of International Relations: The Crisis of Relevance*, 1968). I am certain that many of us also remember how shocking an experience it was when we first found that there was such a thing as the backward-bending labour supply curve as a general condition in countries like Indonesia.

In fairness I must say that area studies also has assumptions about human behaviour. One important assumption, I believe, is that the commonalties in the behaviour of a nation, or an ethnic group, are significant enough to justify generalized treatment. But let me not pursue this problem for too long, as I would like to mention one other important point in our methodological considerations. It refers to the idiographic and the nomothetic in area studies.

Both Idiographic and Nomothetic

The distinction between the idiographic and the nomothetic may be too abstract. The concepts are borrowed from the famous Snow-Leavis debates that took place in Britain in the late 1950's, in which Aldous Huxley also participated as a sort of a mediator. The term "idiographic" in the present context, however, is limited in its application. It is meant to refer to the description of the character of individual nations, ethnic groups, etc., but not of an individual person, which, of course, is what it refers to when the term is employed by men of letters. At any rate, what I would like to stress by the employment of this term is the importance of the approach of an artist in area studies.

Professor Chalmers Johnson once discussed ("Political Science and East Asian Area Studies" in Lucian W. Pye, ed., *Political Science and Area Studies: Rivals or Partners?* 1975) the six types of "comparative case studies" ("area studies" in our terminology) advanced by Arend Lijphart. According to this, the types of area studies are "atheoretical", "interpretive", "hypothesis-generating", "theory-confirming", "theory-infirming", and "deviant". If we adopt Karl Popper's strict definition of science as a deductive testing process of falsifiable (i.e., scientific) propositions, most original works of area studies would have to be classified as non-science. To be sure, Lijphart's hypothesis-generating studies would still be nomothetic, but many of the historical, or descriptive types of area studies, which form the bulk of the traditional work, would be classified as either "atheoretical" or "interpretive," if indeed they were not "deviant." I am glad that these are all called "area studies", but I would especially like to submit that there is little qualitative difference between a historical, or other descriptive work that happened to hit upon a scientific proposition and one that didn't. And if it does not qualify as a science, it would still qualify as an art, where the main criterion lies in the sympathetic approval of its audience or readership. Of course, one could talk about the quality of the art and that's what matters. But then, most of the so-called "scientific laws" in social sciences are in the nature of "yet-to-be falsified" hypotheses, dependent on the approval of the other scientist colleagues in the field, and so we can say that the distinction is largely formal, i.e., whether a new discovery is couched in the protocol sentence of a scientific proposition or is left in the less rigorous, but more imaginative, forms of literary creation with all their pitfalls.

So I submit that all types of area studies are potentially "hypothesis-generating", or even "theory-generating". I would also argue that the present stance of area studies in Japan, with its emphasis on the total approach and its certain detachment from any particular discipline of social sciences, is basically a healthy one.

The unhealthy aspects are that area specialists today find themselves overloaded with the formidable tasks of mastering the language, studying the culture and history, and analyzing the political, economic and social

institutions of the area of their specialization. Because of the accelerated pace in the accumulation of knowledge and availability of new information, they know that some theorizing on the basis of their findings would become inevitable. This would also necessitate comparison of data for different areas and some model to begin with. An area specialist as an artist might ignore them all and go his own way, but for the bulk of area specialists as historians or social scientists this would add to their burden. Indeed, it would be next to impossible if a workable solution is not found for a new division of labour among all those who are interested in studies of different nations and ethnic groups — in their political, economic, social and cultural dimensions.

Comparative History and Japan's Transformation

According to Cyril Black's *Dynamics of Modernization*, the consolidation of modernizing leadership in Japan took place during 1868-1945, with the subsequent phase of political and socio-economic transformation taking place entirely in the postwar period. While this paper is not intended to argue for or against the author's judgments on Japan's modernization process, I believe the attempt at classifying various nations from the perspective of a comparative history of modernization is a worthy one in our endeavour to bring some order to the motley collection of country data, to which there seems to be no end. While Black's analysis is limited in the sense that only outward political developments come into his purview, we might hope that by adding other, and especially economic, data, e.g., on the long-term change in industrial or social structure, one might come up with more reliable criteria to classify different nations. The share of agriculture in a nation's labour force, for example, seems to decline throughout the period of economic modernization, and if this is included among the indicators of the stages of modernization, it may be shown that Japan's phase of political and socio-economic transformation in Black's sense came in two stages: one before and one after the Second World War. If this were proven, it would greatly help clarify the seemingly endless historical arguments as to the nature of Japan's modernization and the meaning of the so-called Taisho and postwar democracies. I am, of course, speaking here as a complete layman, but I mentioned this as an illustration of how a nomothetic approach might prove to be useful in reconciling issues in academic, and especially historical, debates.

Individuality of Nations

Thus, we can see that area studies today has greatly increased its relevance and significance partly because of its hidden demand for cultural relativism, a *sine qua non* of the discipline, if it could be called a discipline, and partly because of the promise it seems to offer for a dynamic revolution

of social sciences. It is important to bear in mind in this connection that the disciplines of social sciences, especially those of economics but to a lesser degree also of government and political science, tend to be conformist in their approaches toward international relations because of the nature of these disciplines. While it is quite logical, and definitely beneficial in the long run, to advocate free trade on the basis of the doctrine of comparative advantage or to advance ideas of democracy based on utilitarian principles, it is difficult to deny the validity of the complaints, mostly from the Third World nations, that the advocates of these western ideals tend to ignore the side-effects of denying these nations the right to be masters of their own destiny. Given the great disparity of wealth and power, and the accumulation of intellectual knowledge for that matter, between the advanced and the developing nations, it is hard to avoid the situation where advocacy becomes effective coercion to deprive these nations of their chance to formulate their own creative response to the changing demand of the times.

Thus the great paradox of our times, I submit, is that one could be *imposing* freedom on other nations, or annihilating cultural and ethnic differences in the name of democracy and political efficiency. But the other extreme, in which one would be advocating autarky and protective nationalism, is of course no longer tenable in today's interdependent world. And so, I would like to end this review with a note of cautious optimism. When all is said and done, I think the ultimate case of area studies would be summed up in the words of Roger Fisher who advocated the importance of "yes-able propositions" for the preservation of peace in international affairs (Said, ed., *Theory of International Relations: The Crisis of Relevance*, 1968, p. 55). Area studies, which ultimately attempts to arrive at a compassionate understanding of the needs and aspirations of a group of people, or a nation, by means of its total approach, may be the final answer, Benjamin Franklin's advice notwithstanding, to achieve better communication and sounder basis on which to work out the "yes-able propositions" in today's increasingly multi-cultural, pluralistic world.

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